

BIBLICAL RECORDER

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JOSIAH WILLIAM BAILEY, EDITOR.

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THE POLITICAL POLICY OF THE SALOON ASSOCIATION.

There are thirty-two local saloon organizations in North Carolina, combined into one State Association. These organizations work to control politics, to nominate legislators that will do their bidding, to run town governments, etc., etc.

The saloons control the worst elements in the body politic. If we had no further proof, a comparison of voters in any local option election would be sufficient. In the election at Raleigh recently, nothing was so noticeable as the shabby character of the men that voted with and worked for the saloons. The numerical majority against them was nearly two hundred; but the majority of decent citizens against them was absolutely overwhelming. The contest against the saloons is always a contest with the worst elements in politics.

Worse still, the advocates of the saloons are doing all they can to use the negro votes—of the baser class. At Raleigh many negroes were registered for them, but were denied the opportunity to vote. At Weldon this week thirty-three negroes will vote for the saloons, and, if the saloons win there, it will be by means of these ignorant and vicious negro voters,—negro rule in its worst form. The men who did most to eliminate the ignorant negro vote have been sneaking around at Weldon and putting negroes on the registration books. If their party shall not repudiate them, they will ruin it.

And worse still, the saloon men and their tools commit fraud in elections whenever it is to their interest to do so. At Scotland Neck, for example, there was fraud; and it was so clear that the saloon men had to compromise their "victory" to save the men that perpetrated the fraud. That action is confession of fraud. We do not speak without information.

So much for the methods of the saloon vote. They are making a last desperate stand, and they will do anything to save themselves.

What are their plans? They have plans. They are going to make a terrific fight to overthrow the Watts Act, and to control the General Assembly. They have thirty-two local organizations. Each organization will undertake to control its county. They will rely upon the temperance people in the prohibition counties to forget the situation—as often happens—and send a man to the General Assembly who is not committed. Their general organization will work wherever there is promise of success. The next year is, therefore, the critical year in North Carolina Temperance history; and in truth in North Carolina history. For if the saloon men win the basest elements in our population will come into power.

The "American Eagle" is a liquor organ. It is printed in Maryland. A friend has sent us a paragraph from it that may be applied directly to North Carolina. It follows:

Not only members of the Retail Liquor Dealers' Beneficial Association, but the trade in general, will soon be called upon to decide a very important question. One in fact that may affect the liquor business throughout the State; namely, the selection of Representatives to the next Legislature. In making your choice, ignore party affiliation and select such men of broad and liberal views who will legislate not for the classes, but for the masses. We have had experience in the past with men of both political parties who advocated and supported the prohibition cause, and you are to beware of them this year. We only want just and equitable laws—laws that will protect the legitimate retail liquor dealer the same as they do any other retail business.

Mark well the candidates this fall. Vote only

for men who are liberal minded enough to respect the desires and wishes of the many and not one-sided views of a narrow-minded few.

In view of this it behooves those interested in the cause to see to it that in no county the moral issue shall be relegated. Have no half-dealings. No matter how they plead or what they say, make the candidates declare themselves. A man on the fence is a man for the saloons. They will "mark well the candidates." And if the friends of temperance do not, the candidates will serve the saloons.

JONATHAN EDWARDS'S COVENANT.

Jonathan Edwards, who deserves better than to be remembered merely for his terrifying sermon on "A Sinner in the Hands of an Angry God"—was the greatest preacher of his time; and he has had a greater influence on American life than any other preacher in any time. He towers above all the other ministers.

This is written in order to introduce the following Covenant that Edwards made with God when only nineteen years of age; in which, we doubt not, every reader will find the key to true greatness:

Saturday, January 12 (1722), in the morning. I have this day solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was received into the communion of the church. I have been before God; and have given myself, all that I am and have to God, so that I am not in any respect my own: I can challenge no right in myself, I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members: no right to this tongue, these hands nor feet: no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything as my own. I have been to God this morning, and told him that I gave myself wholly to Him. I have given every power to Him; so that for the future I will challenge no right in myself in any respect. I have expressly promised Him, and do now promise Almighty God, that by His grace I will not.

I have this morning told Him, that I did take Him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and His law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life. And did believe in Jesus Christ, and receive Him as a prince and a Saviour; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier and only comforter; and cherish all His motions to enlighten, purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication; and to receive me now as entirely His own, and deal with me in all respects as such; whether He afflicts me or prospers me, or whatever He pleases to do with me, who am His.

Now, henceforth am I not to act in any respect as my own. I shall act as my own, if I ever make use of any of my powers to anything that is not to the glory of God, and do not make the glorifying Him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge; if I do anything purely to please myself, or if I avoid anything for the sake of my ease, if I omit anything because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or rather God does by me; or if I am any way proud.

Happy must be the state
Whose ruler heedeth more
The murmurs of the poor
Than flatteries of the great.

—J. G. Whittier.

THE SKY OF THE HEART.

"A fallen leaf on a flowing stream,
And on the water a moment's gleam
Of sunshine—and the chilling gray
O'erspreads more coldly the autumn day.
And once this had brought a pang to me,
A sense of pain in my heart to see
The leafless trees and the stubble sere,
And the darkening face of the dying year.

It is not so now. My heart is glad,
Though every sight and sound is sad,
For I have come to realize
That joy depends not on the skies.
The path of my duty holds along,
Through winter's storm and springtime's song,
And cloudy the day or stormy the night,
The sky of my heart is always bright."

—Maltbie D. Babcock.

NORTH CAROLINA MIGHT SUPPLY THE ENTIRE DEMAND.

The fact that twenty-five million dollars' worth of goatskins are now annually imported into the United States, and that her enterprising manufacturers are now obliged to send halfway around the world for a large share of them, suggests that the farmers of the country have a great opportunity to put a large share of this sum into their own pockets, and that the entire sum may be divided between our producers and manufacturers.

A statement just presented by the Department of Commerce and Labor, through its Bureau of Statistics, shows that importations of goatskins into the United States are now running at the rate of twenty-five million dollars per annum, and that a large share of these are brought from India, China, Arabia, and southeastern Russia. The increasing popularity of certain classes of kid leather for footwear, as well as gloves, has increased very greatly the demand for goatskins in the United States within recent years. In 1885 the value of goatskins imported was about four million dollars; but 1890 it had grown to nine millions, by 1898 it was fifteen millions, in 1900 it was twenty-two millions, and in 1903, twenty-five millions, in round numbers.

Of this large sum of money sent out of the country to purchase goatskins, seven million dollars went to India, nearly two millions to China, two and a half millions to France, one and a half millions to Russia, one and a half millions to Brazil, one million to Argentina, and another million to Arabia.

HEART-KEEPING.

Heart-keeping is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprising of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and over-run my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—Theodore L. Cuyler, D. D.

ABOUT WOMEN.

"I have to talk about women," said Mr. Dooley. "Do ye know anything about them?"

"Nawthin'," said Mr. Hennessy. "I've been livin' with wan so long that she looks like me, but she's as much iv a gamble to me as she iver was. I know what she'll do. She'll do what I tell her to do if she plazes. But I can never more than guess what she's thinkin' about.—Collier's Weekly.